/45 cont./

601 With regard to the terminology of cousins, we are concerned here with the principle of the unity of the generation and that of the differentiation of the sexes, which remains true for the generation of the grandparents. Between brothers and sisters, to be more precise (and this is naturally valid for male and female cousins), there is only a partial differentiation of the sexes and of the respective ages, just as there is only a partial classificatory unity of the brothers and sisters (and, consequently, of male and female cousins). The terms used for the "parallel" uncles and aunts, on the other hand, are of mixed type according to the relative ages (relative to the parents), the designations for the eldest ones being derived from the terms "father" and "mother," those for the younger ones being from the same root as the words used for designating the grandparents, which, for that matter, is the case for the "cross" uncle and aunt, who, for their part, are not differentiated according to their respective ages. It is evident that there is a tendency to [587] reunite the generation of the parents and to bring it closer to the generation of the grandparents, with an exception being made for the parents themselves, as well as for the oldest brother of the father and for the oldest sister of the mother, for whom the terms are derived from those for the parents — here the levirate and the sororate certainly play their part, and the nuclear family is taken separately. In Murdock's classification it is thus a matter, so far as the uncles (and the aunts) are concerned, of a linear terminology and "bifurcate merging," respectively, and in both cases, derived (Hn and 1; column 13). It must be added that the classificatory unity of brothers and sisters comes into play.

The most striking example of this classificatory unity is shown in an exceptional type of designation for nephews and nieces. A brother and a sister use, it is true, without distinguishing the sex, two different words which we shall translate "nephew-niece," but what is more essential is that both of them conjointly call the children of their brother "son" and "daughter,"

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582 4. The marriage of Karaya women to foreigners is permitted only when the latter allow themselves to be adopted into the tribe and take up permanent residence in the village concerned, a case which in Castelnau's time was not at all rare, but could hardly occur today.

593 562 Although the husband is naturally in charge as head of the family, the position of the wife is a completely honorable one. There is no trace of the degradation of women into beasts of burden, as has been falsely imputed for all Indians by analogy with the North American tribes. Certain tasks, to be sure, are performed exclusively by the women and they are tireless in fulfilling their manifold duties. The man, too, however, has his share to perform. His wife is his complete equal; he does nothing of importance without her advice. Even the chief shares his honors with his wife. Mistreatment of women is unheard of.

595 Monogamy is the usual thing. The husband, however, not uncommonly finds it necessary to take a second wife when the [582] [191] first one becomes too old. This is conditioned by the peculiar custom, widespread, it seems, among all South American tribes (2), that the young men court older women and the old

[113] 2. Cf. Im Thurn, op. cit., p. 223.

men younger ones. Perhaps the relatively small number of children can be traced to this.

847 Artificial abortion occurs, but only on the demand of the husband. It is brought about by pressing the uterus together with the hands and is said to cause death not uncommonly.

586 If married people do not get along, the husband is allowed 587 to trade off his wife for that of another. Anyone who repudiates his wife cannot marry again, but is allowed to have a housekeeper.

684 The husband himself punishes an adulterous wife by a beating or burning her with glowing wood. Sometimes (3) the guilty one

[113] 3. Couto Magelhães, Selvagem, p. 116.

is said to be even burned to death.

/325 cont./

589 he pleases, there is no "must." Widowers, too, usually marry
[587] again only out of consideration for their children. If they have no children, or if they can avoid marriage in any way, they are only too glad to do so.

593 The two sexes take their meals together. In general,
[264] married life is very peaceful, quarrels and disputes are rare. Nevertheless, I observed a few marital scenes: In Village 17 one evening the loud shouting and screaming of a woman arose, followed by a half hour of loud abusive speeches by the woman. The next evening the husband came to me and asked me for food, because, he said, his wife would not give him anything to eat on account of the previous day's quarrel. /326/ I was unable to discover the reason for the quarrel. In Village 13, Chief Ilk beat his wife because, on a visit to Village 11, she had been stealing. That is what he said; the others, however, said that the wife had greeted him angrily when he returned from Village 11 because he had had something to do with a woman there; it was only then
[587] that he beat her. In Village 7, Kuriší already had his third wife. The first had run away from him, the second died, the third and present one was much older than he and very jealous. On the first evening of my stay she observed how he had twice given a girl tobacco, at the latter's request. As a result, a quarrel was said to have broken out at home; she pulled his hair, he beat her. The result was that the wife departed during the night with her children; I then met her again in Village No. 8. The husband was therefore a grass widower, had nothing to eat, and was obliged to move into the bachelor house. On my return journey I met the two reunited; they were living in peace and, smiling in some embarrassment, spoke of the incident.

586 Divorce occurs in the aforementioned case, when the woman becomes too old. The husband then sends her away and usually marries a young girl. Thus, in Village No. 5 the husband sent his old wife to São José to her brother and married a younger one. He kept the children; he was obliged to go on providing the older wife with food supplies. The mother of the wife supervises the separation of the spouses; both parties turn to her if one no

/326 cont./

586 longer wants the other. In any case the children remain with the father. The divorced wife keeps her property. Ehrenreich re-
[587] ports ("Beiträge," p. 27) that a man who rejects his wife may not marry again, but merely takes a housekeeper. According to my observations, the case from Village No. 5 reported above is quite typical. Contempt is by no means the lot of such a man, as Königswald reports (1).

[113] 1. Globus, Vol. 94, p. 237.

589 Widows and orphans. Widowed persons again don their leg
768 and arm bands. The widower lives like a bachelor; he may marry again, but generally does so only if he has children who need a mother. Otherwise he is afraid of the work incumbent on a husband. Widows continue to live in the house, which, of
589 course, is their property. They may marry again. They get their
736 maintenance from the chief, in case there are no grown sons who are able to care for them. Otherwise the chief appoints someone who is to plant and fish for her, and pays him for it. Orphans are reared and provided for by the brother of the mother.

836 Extramarital sex life. The girls do their utmost to preserve their purity; thus, they do not go into the forest alone, for fear of the young men. If a girl nevertheless has misfortune, she is not punished, at any rate not in the south horde. Even in
[114] this case she is married by another party. I was unable to learn anything about the severe punishment for premarital intercourse and adultery, as reported by Ehrenreich and Königswald. /327/
[548] Before marriage, the men enjoy complete freedom. In many
[985] villages there are Tapirpaé and Šavajé women who serve as prostitutes and are also put at the disposal of strangers. The Karajá nevertheless also seem to become involved occasionally in adventures even with tribal members. Pedro flirted in many villages with young girls whom he called his primas (cousins); in Camp No. 23 proposals for nocturnal trysts were made to him by two women, but he refused them. I did not discover anything about the arrangement of viri viduarum, about which Ehrenreich reports from Magalhães ("Beiträge," p. 28).

593 The husband does not eat with his family, but instead
[264] with the family of his married sister, and is considered a member of his sister's family. Secondly, his share of the pro-
[768] ceeds of the day's hunting and fishing, does not go to his own hut, but to that of his sister; and, lastly, if his wife should die leaving dependent children, they are taken in charge by her parents and the widower again becomes one of the bachelors.

582 A Karayá woman is not permitted to marry an alien, unless
648 he will become adopted, or naturalized, into the tribe, and will consent to reside permanently at the wife's native village.
593 The Karayá wife appears to be considered the equal of her husband in many respects, for he never takes any important step in life without first consulting her. Even the village chief divides his honors with his wife. Furthermore, the wife as
[462] well as the husband, has an important part to perform, not only in the family, but in the social economy of the village; though her part is to do the heavy, laborious work, while her man does the light and fancy-work; his only heavy work being to hunt and fish.

595 The men usually have but one wife, though a few have
582 two. One reason for having two wives seems to be owing to the custom prevailing among nearly all South American tribes that the young men marry the older women, and the old men marry the young women. Therefore, when the first wife becomes old, her young husband takes to himself a youth-
163 ful wife. Perhaps this custom of the young men marrying the
[582] older women will account in part for the small number of
[861] children born to these primitive races; though another reason may be that children are allowed to nurse until they are six
171 or seven years of age. The custom of aged men marrying girls fourteen or fifteen years of age is common among the
847 civilized people of Brazil. Abortion among the Karayá is
586 practiced only when the husband demands it. Whenever a
587 couple cannot live together harmoniously, the husband is allowed to trade his wife for another woman. If he should drive her away, he will not be permitted to marry another woman, though he may take a concubine. The adulterous